human agent are—the REASON, the CONSCIENCE, the AFFECTIONS, and the WILL; and let us observe the manner in which each of these is addressed.

I. THE REASON is ADDRESSED. We are required to believe, but to believe on evidence. This evidence is partly external, arising from miracles properly attested, and the fulfilment of prophecy; partly, indeed chiefly, internal, being such adaptations as those we are now considering, many of them being as wonderful and conclusive as those brought to prove the existence of God. In this, the Christian religion stands alone. There are persons who talk of the rivalry of religions as an excuse for adopting none, but in this respect there is no rivalry. Other religions, Pagan or Mohammedan, claim the beliefs of their votaries, on the ground of mere authority or descent from ancestors,, of terror or blind feeling. Of all religions, Christianity is the only one which professes to be founded on evidence, and which, is at pains to furnish it.

II. THE CONSCIENCE. (1.) *The conscience is pacified.* Conscience, we have seen, is a reflex faculty, judging of action presented to it. Sin, presented to it as sin, it must ever condemn. The sinner finds little difficulty in deadening it, at least at times, by presenting sin under a false aspect. But to pacify the conscience, to give it real and deep satisfaction, this surpasses the utmost exertions of human ingenuity. And yet, without such a satisfaction, the conscience will ever crave; or if occasionally lulled into slumber, it is only that it may awake in renewed vigour. Repentance, we have seen, cannot appease it, nor can self-inflicted tortures assuage it—they merely indicate that the mind is writhing with pain. In order to the pacifying of the conscience, there must be clear evidence that God is pacified. The attempts made in superstition, under all its forms, show that the human mind feels that God is offended, and that it is needful

to provide a satisfaction. The conscience, in telling us that we
have sinned^ announces that God is holy, and cannot overlook
sin. Nor will it be satisfied with a declaration that God will
overlook sin ; this would only puzzle and perplex the mind, as
landing it in a seeming contradiction. The announcement that
God overlooks sin would ever be met by a counter announce-
ment, that God cannot overlook it, Human skill has not been
able to reconcile this contradiction; and so it has never sue-